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THE PURPOSE OF FORM

Form may be defined in numberless ways. The following are a few:
Form is the body of an idea or thought.

Form is life at a slower rate of vibration ensheathing life at a higher rate of vibration.

Form is life in the process of expression.

Form is the objective symbol of a central informing intelligent energy.

Form is a *body* indwelt by an idea which is its *soul* and behind which is the purposive dynamic energy which is spirit. Therefore, every form is a trinity of body-soul-spirit.

Form is the One, the Unity, in its aspect of Diversity; it is the One become the Many.

Form is the instrument or means of contact between the spirit and the matter aspect of the Logos, seeking to express the will of the Logos by impressing it on a differentiated aspect of the Logos, the form being adapted to the point in evolution and of consequent receptivity of the aspect or object to be impressed.

Form is an idea, incorporeal in itself, become a concretion on the plane of objectivity.

Form is the Principle of limitation, condition and privation to afford comparison with the Absolute.

Form is an aspect of the Infinite become finite in space and time.

Form is the outermost sheath of a complex inner spirit.

Form is an illusive veil which hides, imprisons and confines some thought projected by a central dynamic energy which is responsible for the subjective activity and its resultant objective expression in passive matter or form.

The purpose of form is to help evolution: To help the evolving life obtain intelligent self-consciousness in ever expanding degree and dimension through experience gained in repeated embodiments in matter during its cycle of evolution. The goal of this evolution through forms is the realization of Absolute Unity. Says the Secret Doctrine:—"The idea of

Absolute Unity would be broken entirely within our conception had we not something concrete before our eyes that contain that unity."

Many and varied are the forms utilized by the Plan in the stimulating and guiding the evolving units of the One Life, and each form is adapted to the purpose of an all-round, fully comprehensive unfoldments of all aspects and every attribute of the One Life within each part of it.

In the human family man is taught through form the essential duality of existence in the manifested universe: By observing the *form* man perceives eventually the actuating *life* within the form and learns to regard the inner life as the reality or self and the outer form as the not-self. It is through form that man learns the particular lesson assigned to be learned in his particular class in the University of the Evolving Universe, whether the form be that of his own body, the bodies of his brothers singly or in groups—as members of one family, or of one society, social, cultural, political, commercial, religious, ethical, industrial, scientific, racial, national and international—and whether the particular man is one of the leaders or one of the followers, a conscious co-worker or an unconscious recipient of moulding forces, pleasant and unpleasant.

So man learns his lesson which is "to balance the pairs of opposites" and to know that by whatever name or feeling he may designate them to himself, such as spirit and matter, good and evil, pleasure and pain, life and death, growth and decay, upbuilding and destroying, love and hate, attraction and repulsion, God and Devil, liberation and privation—that *all* are manifestations in the changing, phenomenal, materialistic aspect of the One unchanging Reality which is Eternal Life.

It is interesting to observe how the different forms draw out the different powers of response, giving man the adaptability to respond to various demands and environments. Among these may be mentioned geographical and climatic influences, society or solitude, peace and war, refinement and artistic values in environment or poverty, bestiality and crudeness.

From our personal viewpoint the most vital service that forms render to us is to make us aware of defects and excellences in our own characters. Our virtues and vices are faithfully mirrored for the observation of the Inner Real Man in the desires, feelings, impulses and thoughts generated in the threefold lower self which makes up our personality. This personality acts or is acted upon by the sights, sounds, colors, shapes, smells, etc., which assail our senses in everyday life. Every such contact, whether "accidental" or purposely selected is a new opportunity for us to add to our strength and thus to help our own evolution, or to sap our strength and thus to hinder evolution. Victory and defeat have their root in the same seed, and the important thing is never that which happens to us, but only what use we made of the happening. Did we allow it to become a stumbling block, or did we rise above it and make of it a stepping stone? Such revelations of the condition of our personalities enable us to make practical and intelligent plans to foster and cultivate qualities needed to make us perfected effective instruments of service.

On the uses of form, Tolstoi's remark is illuminating. He says:—"If I want to tell you what my thoughts are I use words; if I want to tell you what my feelings are I use art." Art is, indeed, one of the greatest ministers of the spiritual life.

Equally illuminating, as bearing on the superiority of the inner reality over the outer form, is Emerson's well-known epigram:—"What you are speaks so loud, that I can't hear what you're saying."

The quality which distinguishes the form of a human being from all other forms is Mind. Man is a Thinker. Manas the Mind Principle endows him—not with consciousness; he possessed that from the very beginning of the cycle of evolution and in ever increasing degrees as he passed through all forms below the human—but with self-consciousness which is an attribute of Divinity. Through the fusing power of Mind man links in himself the two poles of Divine manifestation and thereby embraces and reflects the entire evolutionary cycle from atom to Universe from man to God.

According to Mrs. Besant "Man is that being in whom highest Spirit and lowest Matter are linked together by Intelligence" she thus making "Intelligence" which is a manifestation of the Mind Principle, the distinguishing quality in man. It is this Mind Principle, this Intelligence, this Relation-Between, become active in animal man at individualization, that leads man from the animal to the Divine. It is Mind that transmutes sensations into desires, desires into emotions and emotions into love; and human love is the seed of Divine Love. In the world of sense perceptions man is the only being who can love as does God, not for the sake of himself, but for the sake of the beloved; or as Ruskin puts it:—"We can love the rocks and the mountains for the sake of the rocks and the mountains."

Further, it is Mind which enables man to acquire perspective, to turn round and survey the paths and the forms through which he has come. It is Mind which enables him to utilize the fruits of experience in such a way as to develop ability to adjust himself to environment, and later to *create* environment. It is Mind which can get hold of and retain knowledge which is a requisite of understanding the complexity of forms and of the operating the laws to the forms to achieve harmonious functioning with the single aim of aiding the plan of evolution or "doing the Will of the Father" which Mr. Felix Adler expressed in the words:—"So do your work in the world that every other worker in the world shall do his work better."

R. Keller.

We have some \$300 worth of rare and valuable occult books which have come in from time to time for examination, and which must be paid for this Fall or returned to the various dealers and collectors from whom they were received. These volumes if purchased will be added to the OCCULT REFERENCE LIBRARY now being made available at Room 2419—452 Lexington Avenue, (Grand Central Terminal Buildings) New York City, for the use of all students of occultism, and for the benefit and use of all groups, fraternities and societies whose members may be interested.

Would you be glad to cooperate?

THE BUILDERS OF NATURE

By Jacob Bonggren

(Continued from Page 150)

VIII.

CLASSIFICATION OF BUILDERS

When an attempt at classifying the Nature Builders is to be made, there are many different systems to choose from. In succeeding chapters we will tell how the Jews, the Christians, the Mohammedans, the Babylonians, the Egyptians, the Hindus, the Parsees, the ancient Scandinavians, the Finlanders, the Laplanders, the Slavonic people and some other nations classify. In this chapter, as an introduction, we will indicate how medieval mystics and trained observers have divided up what they call the realm of fairies, the kingdom of nature spirits, and the evolution of devas.

The medieval astrologers and alchemists, who divided visible nature into four elements: air, fire, water and earth, said that spirits of the different elements, or *elementals*, were the inhabitants and active builders, each within their own sphere. They spoke of air elementals, or *sylphs*, of fire elementals, or *salamanders*, of water elementals, or *undines*, and of earth elementals or *gnomes*. Whatever within an organism was airy, all that had to do with breathing and with gases, came under the dominion of and depended on the activity of the sylphs; all that had to do with the production of heat belonged to the realm of the salamanders; all the fluids were connected with the undines, and all the bones, all the muscles, the skin, and tissue in general, had the gnomes for builders, preservers, destroyers and regenerators.

The Hindus, who corroborate this classification, have added a fifth element, finer than air, which they call *akasha*; here, they say, *Indra*, the god of the sky, is ruler. They say that *Vayu*, ruler of the air, is king of the sylphs, *Agni*, spirit of fire, ruler of the salamanders, *Varuna*, the water god, lord of the undines, and *Kubera* (or *Kshiti*) the earth spirit, leader of the gnomes. Those rules are called "the devas of the elements."

When we speak of the elementals and their work, of the great host of Nature Builders and their activity, we should always keep before our eyes the fact that there is a constant cooperation not only between elementals of the same division and subdivision, but also between elementals of all the divisions together, and at all times and all places. When that fact is understood, the reason for the harmony existing throughout nature becomes evident, and we can see that where there is momentary lack of symmetry or cooperation, some elemental, or group of elementals, is at fault. Folk lore and religious writings hint at punishment for creative and preservative workers that are careless; it is suggested that they lose the job which they have neglected and are instead given the work of destruction, of breaking down, of elimination.

Trained seers have divided the realm of Nature Builders into three kingdoms: *The first elemental*, where the workers have bodies of mental matter; *the second*, where they have bodies of astral, and *the third*, where

the vehicles are of etheric matter. In the first of these kingdoms there are *Arupa devas*, with vehicles of higher mental matter, *Rupa devas*, with bodies of lower mental matter, and some of the *Karmic devas*, who are connected with the mental karma of individuals or countries. In the second elemental kingdom there are *sylphs*, with activity, in the air, *Kama devas*, with activities in the world of feelings, the astral plane, and those of the *Karmic devas*, who are acting on that plane. In the third elemental kingdom are found the *salamanders* and the *cloud spirits*, with bodies of higher etheric matter; *undines* and *Land spirits*, *gnomes* and *Small Buzzing elementals* with bodies of coarser etheric matter; *Middle depth* and *Lower Water spirits*, with bodies of still coarser etheric matter; finally *Amorphous gnomes* in the depths of the earth and *Indistinct forms* in the depth of the ocean, with bodies of the coarsest etheric matter.

Trained observers have also given us a classification of the *kosmic devas*, the rulers, and of those they rule. First we have: (1) *The devas of the elements*, those rulers of the different classes of elementals which we have already named; then (2) *the Architects proper*, who rule over two classes of Builders: the shapers of the mineral and vegetable kingdoms, and the shapers of animal and human forms; finally (3) the *Recorders* or *Lipikas*, who rule over three kinds of Administrators: the national devas; the appliers of karmic law in individual cases, and the guardians of types, such as the Lunar Pitris, who brought the different types from the Moon chain to the Earth chain.

IX.

THE GRAECO-ROMAN CLASSIFICATION

The ancient Greeks and Romans put the Olympian gods and goddesses first, naming them "*the immortals*", saying that they were nourished on the very *essence* of things, on nectar and ambrosia, that they had a fluid called *ichor* in their veins and arteries instead of blood, and an *etheric* body, mostly invisible to human beings, but which could at times become visible, and take any desired shape. We are told that they could move from one place to another in the twinkling of an eye. For them, it is said, space was no obstacle to traveling and no barrier to vision. To them time meant nothing; they were always young and intensely active. In the grand epics of Homer, in the deep Orphic hymns, in the poetic narratives of Hesiod, in the triumphal songs of Pindar, in the jolly ditties of Anacreon, in the stately tragedies of Aeschylus, Sophocles and Euripides, and in the quaint and witty comedies of Aristophanes, we have beautiful descriptions of the Olympic divinities, as well as of those gods and goddesses of lesser rank that ruled over the various activities of nature.

The Greeks classified their gods and goddesses in a very simple way. They said that Zeus, with his consort Hera, ruled among the celestial divinities, that Poseidon together with Amphitrite ruled over the sea and Aides (Hades) or Pluton together with Persephone over the underworld, the realm of the dead.

The Greek astrologers looked upon Zeus as also the ruler of the biggest planet in our solar system, Jupiter. He was the jovial and benignant son of the mean and cruel Kronos, ruler of the planet Saturn;

and the poets tell us that the three sons of Kronos superseded the father as ruler and divided up the three worlds between themselves in the manner we have mentioned. The Occultists add, that in the same way the lower mind must abdicate before the Triad, when the ignorance and incapacity of Kama Manas becomes evident.

Kybele (Rhea) was Kronos' wife—his *sakti*, or power, as the Hindus call the goddesses because the gods act through them. She was the vehicle for Kronos' activity, just as Hera, "the queen of heaven", and many of lesser rank, were for Zeus the father. Zeus and his *saktis*, or vehicles, represented the Spirit and his many activities, the Divine Will and its many instruments. Hermes and Pallas Athena represented Divine Wisdom; Ares and Aphrodite symbolized Activity, with the violent temper of the fighter, and Love, together with that higher active mentality, the Buddhi-Manasic, which sees things from the level of the unifying Ego. Phoibos Apollon and his sister Artemis, representing for astrologers the Sun and the Moon, symbolize the light and heat of vitality, which is reflected on and through the Etheric body. Hephaistos, the divine artisan, and Hestia, goddess of the purifying fire, Poseidon, god of the sea, and Demeter, goddess of agriculture, make up the list of the principal Greek gods, the two first named representing the element of fire, the third the element of water, the fourth the earth element.

The Romans were more fond of classifications and subdivisions than the Greeks. And as the Roman people were divided into Noblemen (*Patricii*), Knights (*Equites*) and Plebians (*Plebeii*); or *Nobiles*, those that were born noblemen, *Novi*, newly nobilized, and *Ignobiles*, not nobilized, the Roman pantheon had three ranks of divinities: (1) The Greater Gods (*Dii majorum gentium*), those that were divine from the beginning; (2) The Minor Gods (*Dii minorum gentium*), those that became gods by their own merits, and (3) The Small Gods (*Minuti*) those that had less merits, but still were given divine honors. And just as in the Roman empire there were foreigners who could not claim citizenship, but still were permitted to live among the citizens, there was also among the Roman gods a final rank: (4) *Novensiles*, the latest additions from foreign countries, who were admitted into the Roman pantheon, as their worshipers were into the Roman empire.

To the first rank usually six gods and six goddesses were counted, namely: Jupiter (Zeus in the Greek system), the ruler, and Juno (Hera), his queen; Mercurius (Hermes) and Minerva (Pallas Athena); Mars (Ares) and Venus (Aphrodite); Apollo (Phoibos) and Diana (Artemis); Vulancus (Hephaistos) and Vesta (Hestia); Neptunus (Poseidon) and Ceres (Demeter). As the seventh pair Saturnus (Kronos) and Rhea (Kybele) could be added. Being the parents of Jupiter and Juno, Neptunus and Pluto, they deserved their place here, although superseded by their offspring, just as that which they symbolized, the ever materializing, ever down-dragging Lower mind, is to be superseded by the Will of the Monad, Jupiter and Juno, acting through the Wisdom aspect, Mercurius and Minerva, the Activity aspect, Mars and Venus, the Vitality and the Etheric body, Apollo and Diana, in the elements of fire, Vulcanus and Vesta, the element of water, Neptunus, and the element of earth, Ceres.

(To Be Continued)

DISCIPLESHIP

Reprinted from The Theosophist

Vol. XXIX, p. 155-6-7-8

Now the one thing that every one must clearly understand is that for him who is right in the centre of the objective civilisation of our time, it is very difficult to advance to the knowledge of the higher worlds. He can only do so if he work energetically within himself. At a time when the conditions of outward life were simpler, spiritual exaltation was easier of attainment. The conditions of life were such, that that which ought to be venerated, that which ought to be kept holy, was more easily perceived. In a period of criticism these ideals are lowered; other emotions take the place of veneration, respect, prayer, and wonder. Our own age continually pushes these emotions further and further back, so that in the daily life of the people they play but a very small part.

He who seeks for higher knowledge must himself instil it into his soul. It cannot be done by study: it can only be done through life. He who wishes to become a disciple must assiduously cultivate the devotional mood. Everywhere in his environment he must look for that which demands of him admiration and homage. Whenever his duties or circumstances permit, he should try to renounce entirely all criticism or judgment. If I meet a man and blame him for his weakness, I rob myself of power to win the higher knowledge; but if I try to enter lovingly into his merits I then gather such power. The disciple must continually try to follow out this advice. Experienced occultists are aware of how much they owe to the continual searching for the good in all things, and the withholding of all carping criticism. This must not remain only as an external rule of life; rather must it take possession of the innermost part of our souls. We have it in our power to perfect ourselves, and by and by to transform ourselves completely.....

Every moment in which we set ourselves to banish from our consciousness whatever remains in it of disparaging, suspicious judgment of our fellow-men, every such moment brings us nearer to the knowledge of higher things. And we rise rapidly when, in such moment, we fill our consciousness only with thoughts that evoke in us admiration, respect and veneration for men and things. He who has experience in these matters will know that in every such moment powers are awakened in man which otherwise remain dormant. In this way the spiritual eyes of a man are opened. He begins to see things around him which hitherto he was unable to see. He begins to understand that hitherto he had only seen a part of the world around him. The man with whom he comes in contact now shows him quite a different aspect from what he showed before. Of course, he will not yet, through this rule of life along, be able to see what has elsewhere been described as the human aura, because for that a still higher training is necessary. But he can rise to this higher training if he has previously gone through a thorough training in devotion.

Noiseless and unnoticed by the outer world is the treading of the "Path of Discipleship." It is not necessary that anyone should notice a change in the disciple. He does his duties as hitherto; he attends to his

business as before. The transformation goes on only in the inner part of the soul, hidden from outward sight. At first the entire soul-life of a man is flooded by his fundamental mood of devotion for everything which is truly venerable. His entire soul-life finds in this fundamental flood its pivot. Just as the sun, through its rays, will vivify everything living, so in the life of the disciple this reverence vivifies all the perceptions of the soul.

The disciple is told to set apart certain moments of his daily life during which to withdraw into himself, quietly and alone. But at such times he ought not to occupy himself with his own personal affairs, for that would bring about the contrary of what he is aiming at. During these moments he ought rather to listen in complete silence to the echoes of what he has experienced, of what the outward world has told him. Then, in these periods of quiet, every flower, every animal, every action will unveil to him secrets undreamed of, and thus will he prepare himself to receive new impressions of the external world as if he viewed it with different eyes. For he who merely desires to enjoy impression after impression, only stultifies the perceptive faculty, while he who lets the enjoyment afterwards reveal something to him, thus enlarges and educates it. But he must be careful not merely to let the enjoyment reverberate, as it were; but renouncing any further enjoyment, rather to work upon his pleasurable experiences with an inward activity. The danger at this point is very great. Instead of working within oneself it is easy to fall into the opposite habit of afterwards trying to completely exhaust the enjoyment. Let us not undervalue the unforeseen sources of error which here confront the disciple. He must of necessity pass through a host of temptations, each of which tends only to harden his Ego and to imprison it within itself. He ought to open it wide for the whole world. It is necessary that he should seek enjoyment, for in this way only can the outward world get at him; and if he blunts himself to enjoyment he becomes as a plant which cannot any longer draw nourishment from its environment. Yet, if he stops at the enjoyment, he is then shut up within himself, and will only be something to himself and nothing to the world. However much he may live within himself, however intensely he may cultivate his Ego, the world will exclude him. He is dead to the world. But the disciple considers enjoyment only as a means of ennobling himself for the world. Pleasure is to him as a scout who informs him concerning the world, and after having been taught by pleasure he passes on to work. He does not learn in order that he may accumulate learning as his own treasure, but in order that he may put his learning at the service of the world.

In all forms of Occultism there is a fundamental principle which cannot be transgressed, if any goal at all is to be reached. Every occult teacher must impress it upon his pupils, and it runs as follows: Every branch of knowledge which you seek only to enrich your own learning, only to accumulate treasure for yourself, leads you away from the Path: but all knowledge which you seek working in the service of humanity and for the uplifting of the world, brings you a step forward. This law must be rigidly observed, nor is one a disciple until he has adopted it as the guide for his whole life. In many occult schools this truth

is expressed in the following short sentence: Every idea which does not become an ideal for you, slays a power in your soul: every idea which becomes an ideal creates within you living powers.

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1. It is not necessary that one should be in India during the seven years of probation. A chela can pass them anywhere.

2. To accept any man as a chela does not depend on my personal will. It can only be the result of one's personal merit and exertions in that direction. Force any one of the Masters you may happen to choose: do good works in his name and for the love of mankind; be pure and resolute in the path of righteousness (as laid out in our rules); be honest and unselfish; forget yourself but to remember the good of others—and you will have forced that Master to accept you.

So much for candidates during the periods of the undisturbed progress of your Society. There is something more to be done however, when Theosophy, the cause of Truth is, as at the present moment, on its stand for life or death before the tribunal of public opinion—that most flippantly cruel, prejudiced and unjust of all tribunals. There is also the collective karma of the caste to which you belong to be considered. It is undeniable that the cause you have at heart is now suffering owing to the dark intrigues, the base conspiracy of the Christian clergy and missionaries, against the Society. They will stop at nothing to ruin the reputation of the Founders. Are you willing to atone for their sins? Then go to Adyar for a few months. The ties of gratitude will not be severed, nor even become weakened by an absence of a few months if the step be plausibly explained. He who would shorten the years of probation has to make sacrifices for Theosophy. Pushed by malevolent hands to the very edge of a precipice, the Society needs every man and woman strong in the cause of truth. It is by doing noble actions, and not by only determining that they shall be done, that the fruits of meritorious actions are reaped. Like the "true man" of Carlyle, who is not to be seduced by ease—"difficulty, abnegation, martyrdom, death are the allurements that act" during the hours of trial on the heart of a true chela.

You ask me "what rules I must observe during this time of probation, and how soon I might venture to hope that it could begin." I answer: You have the making of your own future in your own hands as shown above, and every day you may be weaving its woof. If I were to demand that you should do one thing or the other, instead of simply advising, I should be responsible for every effect that might flow from the step, and you acquire but a secondary merit. Think, and you will see that this is true. So cast the lot yourself into the lap of Justice, never fearing but that its response will be absolutely true. Chelaship is an educational as well as a probationary stage, and the chela alone can determine whether it shall end in adeptship or failure. Chelas, from a mistaken idea of our system, too often watch and wait for orders, wasting precious time which should be taken up with personal effort. Our cause needs missionaries, devotees, agents, even martyrs perhaps; but it cannot demand of any man to make himself either, so now choose and grasp your own destiny—and may our Lord the Tathagata's memory aid you to decide for the best.

PAIN

"... I have not much of an abstruse nature to write about today, but wish to write just a word anent the evolution of the human Hierarchy through the medium of Pain. The devas do not suffer; their rate of rhythm is steadier than the human, although in line with the Law. They learn through application to the work of building, and through appreciation and joy in the forms built and in the work accomplished. Man learns through discontent and through the shattering of the forms. The devas build and man breaks, but the same lesson of acquiescence in the Will of the Great Ones is learnt.

The beauty of that Will is learnt by the devas through the Sight which they have.

The necessity of that Will is learnt by man through the Hearing of the Law. Through the subsequent breaking of the Law, and through the succeeding pain, man eventually learns to bring his will into line with the One Will.

It might also be expressed this way: the devas see, and learn to hear the Sacred Word, whilst men hear, and learn to see the Sacred Word. Perfected sight and perfected hearing, lead on eventually in the third solar system to the added quality of Cosmic Touch, incomprehensible to man now but later to be understood.

Pain is that upward struggle through matter which lands a man at the Feet of the Logos; pain is the following of the line of the greatest resistance and thereby reaching the summit of the mountain; pain is the smashing of the form and the reaching of the inner fire; pain is the cold of isolation which leads to the warmth of the central sun; pain is the burning in the furnace in order finally to know the coolness of the water of life; pain is the journeying into the far country, resulting in the welcome in the Father's Home; pain is the seeming cruelty of the Father's disowning, which drives the prodigal straight to the Father's heart; pain is the cross of utter loss that renders back the riches of the eternal bounty; pain is the whip that drives the struggling builder to carry to utter perfection the building of the Temple.

The uses of pain are many and they lead the human soul out of darkness into light, out of bondage into liberation, out of agony into peace. That peace, that light, that liberation and that ordered harmony are for all the sons of men...."

Extract from a letter received from the Tibetan Brother, Dec. 14, 1919

"The supreme Spirit, here in the body, is called the Beholder, the Thinker, the Upholder, the Taster, the Lord, the Highest Self.

Gita XIII.22.

"When the Lord of the body takes a body and when He departs from it, He goes forth taking the powers with Him as the wind carriers perfumes with it. Through hearing, seeing, touch, taste and smell He partakes of the objects of sense."

Gita XV.8.9.

In the prayer given by Jesus which is known as the Lord's Prayer we have one of the most perfect forms for the meditative process of effecting ailgnment with the ego. When thus used as a process its particular power is soon realized. It's real meaning is thus understood and

the fact is realized that it was never intended for public group use, but that it is distinctly meditative and for the single use of the individual in effecting alignment. The father addressed in this prayer is soon recognised as "The supreme Spirit, here in the body, and as progress is made by the individual he comes to know him as "the Beholder, the Thinker, the Upholder, the Taster, the Lord, the Highest Self." And appreciation comes and understanding of the statement "I and my father are one".

Complete subjection of the threefold lower man must take place ere this real Lord of the body may do his will here on earth in this body. It was this Lord speaking through Jesus which stated "I have power to lay down my body and pick it up again." This clearly illustrates the complete self realization which the individual may reach who gains control of his bodies by "a practical discipline of the life, through a refining of the bodies so that more amenable lunar lives can be built in and the more gross rejected, and through the following of the practice of meditation."

The whole intent of the occult student is to bring about—through consecration of all of the departments of his being; through concentration and meditation; through action of avowed service—the final amalgamation of his personal will with the will of the Solar Angel or Lord of his being so that there is no divergence between the two, but such a perfect relationship of harmony is established between the two that they are in fact one. And being one, only the pure, the good, the true, the righteous, just and perfect is created by thought, word and deed—whenever, wherever, and however desired by the individual. The first movement toward this end is necessarily one that must be forever repeated with tireless faith, and that is recognition of the complete supremacy above all other laws—of the law of harmony—for it is the action of this principle or law which is the eternal will of the Solar Angel. When the individual's eye becomes so single that it sees only the action of this law always, then do all false conditions of seeming evil disintegrate.

Lewis D. Fort.

THE SEVEN RAYS

The seven Rays are the seven lines or types of Logoic energy which have built up the solar system by their action and interaction upon the basic root-substance. They are great intelligencies, Dhyān Chohans, Gods, Planetary Logoi, each of which manifests through some one planetary chain a certain type or quality of energy. The energy they use is Fohat, "the dynamic energy of Cosmic Ideation", which they specialize to produce all forms on all planes. This energy is differentiated by each Ray according to its nature, and each Ray focuses through some one planetary chain. Of these seven Rays, three are major and four are minor, or Rays of attribute. The three major Rays are those of Will or Power, Love-Wisdom, and Active Intelligence. The Love-Wisdom Ray is the synthetic Ray for the system, and into this will merge all the other Rays at the end of the manvantara. The four minor Rays are those of Harmony, Concrete Knowledge, or science, Abstract Idealism, or Devotion, and Ceremonial Magic. The Regents of these several Rays have been given the names of certain angels in the Christian religious teaching, and col-

lectively have been called "Star Angels", "Angels of the Presence" and the "Seven Spirits before the Throne".

There are seven sacred planets in our solar system, which are the energy centers for the seven Rays. These are Mars, Mercury, Saturn, Jupiter, Venus, and the Sun and Moon as substitutes for two unnamed secret planets. These seven sacred planets have their correspondences in man in the form of certain centers in the body, each of which corresponds to and specializes the energy of some one Ray. They remain largely dormant until the individual enters upon his higher evolution, when they gradually become more active.

Thus man is an epitome of the cosmos, a universe in little, for he has in his own nature centers which correspond to and focus the creative energies of the seven Rays. Moreover, each human being in his truly spiritual nature takes his fundamental temperament, or coloring, from some one Ray in which his Monad comes into manifestation, as every Monad is on and within some one of the Rays. The seven Rays have their expression and correspondences in the seven tones of the musical scale and the seven colors of the solar spectrum.

It is interesting to recall the Greek myth of Apollo and his seven stringed lyre. We recognize its deep significance when we remember that Apollo was the Sun God, and that the seven strings of his heptacord are the seven strings or chains, of globes through which the seven rays manifest. The "music of the spheres", therefore, must be something more than fancy. Moreover, we also remember that the human being is a focus of all the principles in the universe, that he has within him a "Sun-God", the radiant Augoeides, and as he attunes himself to this inner divine self, he brings his whole nature into accord with the harmonies of the universe, and begins himself to add something of richness to the universal song of life.

"Silent the great organ stands,
Inert as any lifeless mass of matter,
Till a soul's fingers play on its multiple keys.
Then lo! The Gates Ajar send harmonies through it,
And Heavenly Breezes sigh in its pipes,
And the Living Seas beat rhythmically in its hearts,
And the Mountains reveal to it mysteries,
And all the Human and Angelic Worlds
Pour into it, over it, under it, through it
The indescribable, complex music of life.

"Dead the poor body, though alive as flesh,
Till a Soul suffuse it with Divine Afflatus.
But then! . . . O Spirit, play on!
Thou shalt awake anon,
And as the organist, sated with keys and pipes,
Thou shalt wander away to commune with that Player
Whose Anthem is a Universe,
And Who fain would play through thee, also,
The bodiless wonder of mind."

B. H. Enloe.

HINTS FOR STUDENTS

Attention is called to the new address of THE BEACON. All BEACON mail should be addressed to 452 Lexington Avenue, New York.

The editor of THE BEACON is very much in need of several copies of the JUNE 1923 issue of THE BEACON. Any person sending in a copy of that issue, in good condition, will receive three months subscription to THE BEACON free.

A synonym is a word (or phrase) that expresses the same idea as another word, but differs in some shade of meaning, in emphasis, in its implications or connotations in a given context. The basis for the similarity of synonyms rests in the essential Unity of the Subject or Entity to which they relate; while their diversity reflects the variety of aspects revealed by the Subject or Entity in the processes of manifestation.

1. EGO:—

The Self,
Higher Self,
Real Self,
Inner Ruler,
Inner Reality,
Inner Man, Disciple,
Inner God, Radiant Augoeides, Triad, Atma-Buddhi-Manas,
Indweller in the Form, Babe in Christ, Christ Aspect,
Individuality, Reflection, Flame, Luminous Son of God,
Spiritual Man or Self; Son, Vishnu Aspect in Man,
Perfect Man, Victorious and Perfect Self,
Human Soul, Psyche, Soul, I, I Am, I Am That, Group-Consciousness,
Solar Angel, Lord, or Pitri; Causal Self.
Individual and Permanent Consciousness,
Relation between the Self and the Not-Self,
The Eternal Pilgrim, Love-Wisdom in Intelligent Activity,
Immortal or Eternal Entity,
Warrior, Teacher, Knower, Thinker, Perceiver, Master.

2. PLANETARY LOGOS:—

The Primordial Nature of our Planet.
The Great Sacrifice,
The Silent Watcher,
The Solitary Watcher,
The "Personal God" of the Planet,
The Spirit of the Earth,
The Divine Being Whose Life Ensouls the Planet,

One of the Seven Heavenly Men, An Archangel,
 One of the Seven Spirits before the Throne of God,
 One of the Seven Planetary Logoi through Whom the Logos of
 the Solar System functions,
 One of the Seven Centers of Energy in the Body of the Solar
 Logos,
 One of the Seven Prajapatis (Hindu—Lords of Creatures),
 One of the Seven Amesha Spentas (Zoroaster—Immortal Holy
 Ones),
 One of the Seven Sub-Rays of the Cosmic Synthetic Ray, (Who
 is our Solar Logos),
 He Who Overshadows Our Humanity for the entire period of
 planetary manifestation,
 He Who left the glory of the high places for the sake of the evol-
 ving sons of men.
 The Ancient of Days.
 The Logos of our Earth Scheme.
 Lord of the World,
 The First Kumara,
 Sanat Kumara,
 The Holy Aged,
 The Primeval Ancient,
 The Great Hierophant,
 The One Initiator,
 The Maha-Guru of the Sons of God, or of the Lords of Wisdom,
 One Who Has Taken the Ninth Initiation,
 The Ruler or Governor of the Planet,
 The King,
 The Virgin Youth,
 The Youth of Endless Summers,
 The Conscious, Guiding Noumenon of the Earth,
 The Direct Radiation of Primordial Nature.

3. PLANE:—

World, sphere, state, degree, place, realm of nature.
 A differentiated aspect of the One Substance composing the mani-
 fested Universe.
 One of the seven major types of differentiated Matter or substance
 in each Solar System.
 One of the seven correlated worlds which make up a Solar System.
 A state of matter in a specific vibratory rate and range.
 The range or extent of the action of a particular force.
 The range or extent of a state of consciousness.
 The range or extent of the perceptive power of a particular set of
 senses.
 The mirror which reflects and objectifies—or reproduces within the
 limitations of the laws operative on the particular plane—that
 which the Logos thinks.

R. K.

TWELVE LESSONS ON THE YOGA SUTRAS OF PATANJALI

Prepared by Alice A. Bailey

LESSON III

THE SCIENCE OF YOGA

Part 2. The Eight Means of Yoga.

There are eight means whereby Yoga is brought about. These are:—

1. The Commandmentsfive in number.
2. The Rules of Observances.....five in number
3. Right Poiseof two kinds.
4. Right control of the life force..of three kinds.
5. Withdrawalof three kinds.
6. Attention.
7. Meditation.
8. Contemplation.

See Pat:II.29.

Translations:—

“The eight means of Yoga are: the Commandments, the Rules, right Poise, right Control of the Life Force, Withdrawal, Attention, Meditation, Contemplation.”—Johnston.

“Forbearance, observance, posture, regulation of breath, abstraction, contemplation, absorption, trance are the eight accessories of yoga.”
Dvivedi.

(Note:—The trance condition here mentioned is not that known by the lower psychics and in spiritualistic phenomena. That condition would be impossible to the yogi who has fulfilled the other seven conditions. This trance is Samadhi, or the conscious entering into spiritual realisation.)

“The eight things subservient (to concentration) are forbearance, religious observances, postures, suppression, restraint, attention, contemplation, meditation.”—Tatya.

“Yama, Nijama, asana, pranayama, pratyahara, dharana, shyana, samadhi are the limbs of yogo.”—Vivekananda.

These eight means, if properly interpreted and applied cover the entire life of the aspirant. They mark progressive stages of unfoldment.

The commandments deal with the relation of the aspirant to the world around him and to his fellowmen.

The rules concern his own character and development, for all occult unfoldment must be founded upon a high moral character and purity of life.

Right poise relates to mental control and the conscious intelligent use of the mind.

Control of the Life Force means literally ‘rythmic living’. It deals also with the science of breath, and with the awakening of the centres along the spine and in the head. These latter two developments, how-

ever, concern only the highly developed man (disciples and initiates) who have already kept the commandments, conformed to the rules, and achieved a large measure of mental control.

Withdrawal is the stage where the advanced man can consciously withdraw his attention from the outer contacts, where he concentrates himself in the real or Spiritual Man, and holds, therefore, conscious communion with the Higher Self, the Ego, or the Soul.

Attention, Meditation, and Contemplation follow upon these, and concern the use of the mind as an instrument of vision, and the work of the Soul as it seeks to impress upon the physical brain those things which concern the life of the Spirit. The result of this is illumination.

The First Means.....the Five Commandments.

Pat: II. 30. *Johnston's translation.*

"The commandments are these:—

1. Non-injury.
2. Truthfulness.
3. Abstaining from stealing.
4. From impurity.
5. From covetousness."

"Forbearance consists in abstaining from killing, falsehood, theft, incontinence, greediness."—Dvivedi.

The other translations are practically the same, and need not therefore be repeated. It should be noted that:—

- a. These Commandments are in line with the precepts of the Buddhists, and with the commandments taught in the Old Testament and endorsed by Christ.
- b. Yama, or the commandments concern *universal* duty.
- c. Non-injury or Non-killing means abstaining from even wishing evil to any living being. *Manu* says:—

"He who injures no animated creature shall attain whatever he thinks of, whatever he strives for, whatever he fixes his mind upon."

"Where non-injury is perfected all enmity ceases, in the presence of him who possesses it."—Pat: II. 35. *Johnston.*

"When harmlessness is complete, near him there is abandonment of all enmity."—*Tatya.*

- d. *Truthfulness* or veracity means conformity to fact in thought, word and deed. Perfect accuracy along these three lines will bring a man to the portal of Initiation.

"When veracity is complete, he is the receptacle of the fruit of works."—Pat: II. 36. *Tatya.*

"By the establishment of truthfulness, the yogi gets the power of attaining for himself and others the fruits of work without the works."—*Vivekananda.*

Note:—What ever is said by the Yogi is truth and produces truth.

- e. *Theft* means the appropriation of that which is not rightly ours, and applies to more than the taking of *things*; praise that is not

merited, for instance, and which belongs to some one else must not be taken by the disciple.

"Where cessation from theft is perfected, all treasures present themselves to him who possesses it."—Pat : II. 37. Johnston.

"Abstinence from theft being confirmed, all jewels approach."
Dvivedi.

"When one has given up self-love and thereby the desire for misappropriation, he stumbles at every step on wealth, without actually seeking it."—(Comment by Dvivedi.)

"By the establishment of non-stealing, all wealth comes to the yogi."—Vivekananda.

f. *Impurity or incontinence* refers to the identification of the Self with the lower sheaths. Purity means (according to the dictionary) liberation or freedom from matter. Therefore any identification of the Soul or Self with the various aspects of the three-fold lower man—physical, emotional, or mental—involves impurity. The true continence is that displayed by the Soul in relation to the Personality or Lower Self.

g. "Where there is firm conquest of covetousness, he who has conquered it awakes to the how and the why of life."—Pat : II. 39. Johnston.

"Abstinence from greediness, being confirmed, there arises knowledge of the how and wherefore of existence."—Dvivedi.

"As soon as he is established in abstinence-from-acceptance-of-gifts a thorough illumination upon the conditions of birth" (is attained).—Wood.

It should be noted also in connection with these Commandments that "These Commandments, not limited to any race, place, time or occasion, universal, are the great obligation."—Pat : II. 31. Johnston.

"These, not qualified by class, place, time or utility, are called great vows, being universal."—Dvivedi.

The Second Means.....the Rules.

Pat : II. 32. *Johnston's translation.*

"The Rules are these:—

1. Purity.
2. Serenity.
3. Fervent aspiration.
4. Spiritual reading.
5. Perfect Obedience to the Master.

"Religious Observances consist in purity, contentment, mortification, study, and resignation to Isvara."—Dvivedi.

"Religious observances (nijama) are purification, contentment, austerity, inaudible muttering, and persevering devotion to the Lord."

Tatya.

"Internal and external purification, contentment, mortification, study and worship of God are the nijamas."—Vivekananda.

"Cleanliness and contentment and self-castigation and study and devotion to the Isvara are the observances."—Wood.

The following thoughts upon the Rules may be helpful:—

a. *Purity.*

Christ says "Blessed are the pure in heart, for they shall see God."—Matt: V. 8.

Patanjali says, hundreds of years earlier:—

"To the pure in heart comes also a quiet spirit, one-pointed thought, the victory over sensuality, and fitness to behold the soul."

Pat: II. 41. Johnston.

"There arises clear passivity, pleasantness of mind, fixity of attention, subjugation of the sense, and fitness for communion with the Soul."—Dvivedi.

Wood, in his translation, says:—

"As the result of cleanliness there is purity of sattva; therefrom (it acquires) gentleness; from this (it acquires) singleness-of-intent; therefrom (it acquires) subjugation of the senses; and from this fitness for the sight of the Self...."—(page 188)

b. *Serenity.*

"From acceptance the disciple gains happiness supreme."

Pat: II. 42. Johnston.

This is the resignation spoken of by St. Paul and emphasised by the Christian mystics:—

"I have learned in whatsoever state I am therewith to be content."

Phil. IV. II.

c. *Fervent aspiration.*

"The perfection of the powers of the bodily vesture comes through the wearing away of impurities and through fervent aspiration."—Pat: II. 43. Johnston.

"There arises from mortification, *after the destruction of* impurities, occult powers in the body and the senses."—Dvivedi.

"The perfection of the bodily senses, by the removal of impurity (is the fruit of) austerity."—Tatya.

Only fervent aspiration (literally, fiery determination) can possibly bring the aspirant through the period of purification and self-castigation.

d. *Spiritual reading.*

This involves three things:—

1. Ability to read the meaning of life experience, remembering that all experience exists for the sake of the Soul.

See Pat: III. 35.

2. Capacity to interpret the subjective aspect in man. This means ability to see the divine in our brothers.

3. The faculty of realising the esoteric significance of all symbols. Every form in manifestation is a symbol of a quality, which is in its turn an expression of an idea.

Patanjali says:—"Through spiritual reading, the disciple gains communion with the divine power on which his heart is set."

Pat: II. 44. Johnston.

"By study is produced communion with the desired deity."

Dvivedi.

"By repetition of the mantram comes the realisation of the intended deity."—Vivekananda.

Correct use of the forms of words or of the Word as a veil for spiritual desire will produce eventual revelation, when coupled with the other requirements.

e. *Perfect Obedience to the Master.*

"Soul vision is perfected through perfect obedience to the Master."—Pat: II. 45. Johnston.

"From resignation to Iswara follows the accomplishment of samadhi."—Dvivedi.

"By sacrificing to Iswara comes samadhi."—Vivekananda.

"Perfection in meditation comes from persevering devotion to the Lord."—Tatya.

It should be noted that the word Master used here has a triple significance:—

1. It means the soul, the Ego, the Self, the Spiritual Man, Who is the first Master to be contacted.
"The great Master is the term used by chelas to indicate the Higher Self. It is I...the same as Christos with the ancient Gnostics."—Voice of the Silence. Page 16.
2. It refers to the Mahatma, the Guru, the Teacher who—after contact with the first Master has been made—can then and only then assist the aspirant.
3. It refers to the Universal Soul, the Iswara, the Christ Principle, or the Second Aspect in manifestation.

(To Be Continued)

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